

The AMERICAN FRIEND

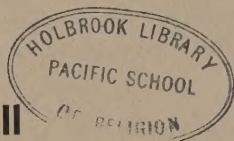
PACIFIC SCHOOL OF RELIGION
Berkeley, California

AUGUST 11, 1955



A Visit With Russian Baptists

Clarence Pickett, leader of the group of American Quakers in Russia this summer, is shown here with several Russian Baptists from Penza, a small town which the American Friends visited. The Baptist pastor is in white; Clarence Pickett is to the left. An article by Eleanor Zelliot on the visit to Penza appears on page 254.



Friends in Russia - II

By Eleanor Zelliot

Medical Care at Kaimosi

By Horst Rothe

The Man With a Hope

A Labor Day Editorial

Discovering the Psalms - II

By Howard Alexander

New Life Among Dutch Friends

The Dutch Society of Friends, assembled at their Yearly Meeting at Hilversum on the fourteenth and fifteenth of May, 1955, send greeting to all Friends, in whatever part of the world they may be.

We are met here in a particularly beautiful wooded part of the country at a season when, after a long and cold winter, new and fresh foliage begins to show on every tree and bush.

During our meetings our minds were often drawn towards these words in the Revelation of St. John: "He that sat upon the throne said, Behold, I make all things new." This is true not only of the natural scenery surrounding us, with young shoots springing from old trees. We received new members in our midst, and there were a large number of children—large for a small group like ours—who had their own meeting first and then shared in our common worship during the last seven minutes.

The image of the budding tree fits our situation also in another respect. Three centuries ago the first English Quaker set foot on our shore, and the tree he planted was to bring forth leaves and fruit for long years to come. Then winter came, when life seemed to end; but rather more than a quarter of a century ago new life sprang up and steadily grew. And as we see the sunlight play on the young verdure, so we hope for the vivifying rays of God's Light to shine on us and into us.

We dwelt on the function of the small group in society. We discussed the fine opportunities but also the danger involved in being a small body like this. A small group is in danger of deeming itself better than the masses, of barring itself from communication with

others and of thinking it only has a message to give and none to receive.

We felt ourselves in close union with Friends in other lands like branches on one tree, as we listened to the words of their delegates we were touched by the friendship of our German Friends and by their desire for peace, and rejoiced to find that sensibilities caused by the war had gone.

We also felt firmly united with our fellow Christians when we decided to send an observer to the Ecumenical Council of Churches in order that we might co-operate, as closely as was consistent with our undogmatic foundation, with the World Council for the alleviation of the world's need, by which both of us should be the richer spiritually.

Another field of action has been opened to us by the formation of a group of juniors who meet at our centre to discuss their and our common problems. This group of young folks, who met together at the relief work, now completed, after the floods of 1953, may well come to mean a great deal to us. We feel that we must not obtrude our ideals upon them, but that, in our contact with them, we can help each other and create an inner bond that is more important than an official membership of our Society.

For all the earnestness of our discussions at Yearly Meeting the kindly light of humour would often break through, like the sun shining through the trees. Thus, then, it is possible that all things are made new, and that we experience our fellowship with God and with one another, as we did again this morning at worship.

Herman Struik, Clerk.

Rien Buter Sr., Ass't Clerk.

The Simple Life

"Give me the simple life" is the cry of many a man, harassed by the responsibilities of business and by endless social demands. Many persons have looked longingly to life on some pleasant little island. "Ah that's the life for me: boating swimming, lolling about, reading a little, eating coconuts and being rocked in a hammock by some obliging native." It is true, of course, that nature provides us with certain elemental things—what man does not love to hike in the forests, to fish by some sparkling stream, or sleep to the accompaniment of a wilderness choir, muted by shadows of the night?

But simplicity and singleness of life are not ultimately to be found there: the "noble savage" is a myth. Simplicity comes, rather to the heart which, restless, finds repose in God. "If thine eye be single, thy whole body shall be full of light," said the Master. The man who with singleness of purpose follows Christ has found a clue to happiness which the most idyllic environment can never provide.

John Woolman found the simple life in his unquestioned obedience to the purpose of God as shown to him. His quaint *Journal* records the struggles of his soul with a "rebellious heart" as he called it, until Christ broke that rebellion, as a hammer and a fire reduce the idols of men's hands. He found that conscience must be sharpened to the point of instant obedience. No wonder that conscience was touched by the sale of a Negro woman, in 1742. No wonder that his quiet, courageous "concern" soon awakened Christians to the evils of slavery. The platform of real social reform stands always at the end of a path of obedience.

Arthur O. Roberts.

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Man With a Hoe— Labor Day Meditation

Markham's poem "The Man With a Hoe" is really not about a man without a hope. He is not a creature of misery merely because he wields a hoe but because there is no hope back of it to inspire him with purpose, making without that is merely routine, deadening because it ends in itself.

One wonders what is beneath the disturbances which express themselves in strikes and lockouts and the evidences of unrest. By one side we are told of union leadership and "unfair" practices and control by a minority. By the other side we are told that wages can be raised without raising prices of the product and that dollars can be made to "strike" or produce as can men, in the interest of those who control them.

This full range of management-labor problems lies in a tangle before the uninitiated citizens. Doubtless causes of unrest or of satisfied personnel are many. However those causes are to be appraised we know that there are men—human—before they are management or labor. If by some magic each could trade shoes with the other, the unrest would not be essentially changed. The same hungers for recognition, for a higher standard of living, for escape from routine into creative self-activity are there, alike in all men, no matter how unequal they may be in talents, general ability and in background. The cure to industrial strife must occur along the line of human experience—in culture, education, and spiritualization quite as much as in economic advance.

The man with a hoe or with a lathe or with financial accounts must find the same purpose for life and become concerned not for dollars alone, be they few or many, but for the human situation—for men as men and as brothers in a common task. Their purposes must emerge from concern for one another, for their families, for communities and their country to the world community as well.

Given a deep stirring hope, then the hoe, the tool, will glow with the reflected radiance of the soul of the worker, whether in office or shop. The assembly line will be affected in recognition of the needs of the man, as well as his product and the man, thus served, will not only ask how much he is paid, but also what product he makes and why he makes it. In so far as he knows the answer, his work will be transformed and he will be, for he will be a man with a hoe and a hope.

Revitalizing Yearly Meeting Sessions

Whether it is in the Five Years Meeting sessions, the Yearly Meeting or a local Meeting for Business, a time comes for review, rethinking and replanning. In some Yearly Meetings this recasting of their sessions has been taken seriously. Friends have recognized the declining interest that resulted in decreased attendance.

Why a declining interest in Friends Meetings for Business? Is it because we have drifted from the Quaker principle of spiritual democracy and have settled into a routine of reports to which we give half-hearted approval? This lack of participation from the body of the Meetings is in inverse ratio to the responsibilities carried at the clerk's table. The clerks are the first to deplore this trend. As they press for discussion the response seems more *extracted* than *spontaneous*.

What to do about it? It is encouraging to see some shifting of programs for Yearly Meeting sessions whereby more participation is secured. This presumably might be done in several ways, but one kind of approach to the problem as followed in a few Yearly Meetings is to break up into smaller groups for part of the time whereby the less vocal Friend finds courage to express himself.

But it is no more a matter of size of the group than it is the *topic* being discussed, that gets results. A topic needs to be stated and considered where it touches Friends—first of all in the local Meeting and in their own lives.

What might it mean to a Yearly Meeting department if, in small groups, topics in that field of service could be discussed and a summary of ideas gathered.

Discussion must at the same time be infused with worship, for it is not only an active mind that needs capturing and developing, it is the concerned soul, and without it participation becomes wordy. Discussion needs roots and must be fed by spirit. *What we are in relation to our ideas is more important than what we say about them.*

We do not here presume to outline a plan for Yearly Meeting sessions, but only to point out what some of them are already attempting. There may be better methods of increasing interest, but the principle of wider participation is surely central to any method and it is heartening to see Friends rethinking their Yearly Meeting sessions.

What if the clerks and others from our several Yearly Meetings could meet for a few days to help one another in this trend?

Dispelling Our Ignorance

It was as if the sun had not risen as usual but had burst forth suddenly after a long dark night. Delegations between America and Russia, representing church, farm and business were not only visiting but were being cordially received. A summit conference of the political leaders of Britain, France, Russia and the United States was announced and then held in an atmosphere of cordiality. These leaders have now returned, leaving behind them a workpile for the next administrative level to manage.

What does it all mean? In one sense the unbelieving world is still rubbing its eyes hoping that what it sees is real. But at the same time the people of this skeptical world were participating wholeheartedly in a cordial welcome. There is ample evidence that, given the opportunity, the people of both nations will sustain and carry forward this goodwill movement. We may be learning that such a movement is economic and political

good sense as well as good will.

Caution? Yes, in one sense we must not confuse the emotional aspects with the reality of supporting policies by governments, but neither must we sell short the potentials of ordinary friendliness. Certainly the raw spirit and the necessary political adjustments are not and will not be utopian. There are stiff problems to be faced, but this refreshing experience will never quite leave us satisfied to return to the old, dead level stalemate in which nations die either by atrophy or by war.

The curtains have been parted and the deadliest enemies—ignorance—will die of light-exposure if only we can keep them parted. Communism is still communism and it is not to be blest for this sudden turn, for communism and people under communism are not different and the same. Whatever is wrong in America or Russia can finally be seen and corrected, no matter how long the cure, if only the facts can be exposed to the light of truth.

E. T. E.

Realizing the Presence of God

On Discovering The Psalms - II

By Howard Alexander

To illustrate the same principle of gaining both historical and spiritual insight from the Psalms, consider Psalm 37:3:

*Trust in the Lord, and do good;
so you will dwell in the land,
and enjoy security.*

In the King James version the last phrase is "and verily thou shalt be fed." It is possible to identify "the land" here as the promised land, Palestine; but to do so has little value for the enrichment of worship. How much more valuable it is to interpret the promised land itself as a symbol of the goal of spiritual pilgrimage; the life lived in the uninterrupted sense of God's presence and guidance. Viewed in this way, the verse quoted above conveys a profound message and a heartening promise. The keys to the kingdom of God are, on the one hand, that confidence in God which entrusts all the issues of life to Him; and, on the other, the outgoing life of active good will toward all men. The life that is thus upheld by faith and motivated by loving service discovers itself to be in the very presence of God, where every need is supplied.

Another illustration of the same principle is to be found in Psalm 107, a great hymn of the mercies of God to his people in afflictions of all sorts. In five vivid pictures, the

This is the second of a two part article by Howard Alexander in which he attempts to lead readers to deeper worship through a meditation on the Psalms. He is a Friend and a Professor at Earlham College.

Psalmist sings of God's deliverance to those lost in desert wastes, to those bound in prison, to those brought low by illness, to those caught in storms at sea, and to those suffering from drought. There is no doubt that the Psalm has rich historical meanings, on which much valuable research has been done; but to fix our attention on the historical setting may cause us to miss its pointed meaning for our lives as individuals.

AFFIRMATION

The key to this Psalm, as to many others, is the note of *affirmation*. It enters as a refrain in verses 6, 13, 19 and 28: "He delivered them out of their distresses." The affirmation in verse 9, "For he satisfieth the longing soul, and filleth the hungry soul with goodness," climaxes a description of group affliction, suggesting the long desert wanderings of the Jewish people; but the affirmation itself is profoundly personal and individual. We have here an illustration

of the great genius of the Psalms in bringing the experience of a nation to an intense focus in the religious experience of the individual. We might epitomize this aspect of the Psalms in the following words: "The God who led our fathers through the wilderness has visited me, has healed me, and has led me in this path."

There are, scattered through the Psalms, literally hundreds of these great affirmations, each crystalized into a brief phrase, full of exquisite beauty. Discover them for yourself, commit them to memory. Carry one of them with you through the day, repeating it many times. Let it bring you speedily into God's presence (for that is its greatest function), enabling you to gaze for a moment at some part of His beauty. Take, for example, the affirmation of Psalm 16:11:

In thy presence is fulness of joy.

If, in the course of the day, happiness comes to you, let the verse of the Psalm lead you from that transient happiness to the timeless joy of the presence of God. Or, if the day brings disappointment and sorrow, let the Psalmist's words prepare you to be lifted above your trouble, to that place of quiet where you may find the comfort and the healing of God.

In a similar way we may use the

of prayers of the Psalms: "Show thy ways, O Lord," or the invitations to praise; "Sing a new song to the Lord, all the earth." Make one of these your companion during the day, and that day will surely be spent closer to His temple; keep one of them with you over months and it will enlarge your understanding of God, and help to establish within you another pathway to the place of worship.

ENRICHMENT OF WORDS

Many of the rich words of the Psalms can be filled with more significant meaning if we will trace through their use in parts of the New Testament. A brief concordance may be most helpful at this point. Words like "river," "earth," "tree," "rock," "tabernacle," "land," and many others, become valuable means of enriching our worship, and disclosing new meanings in familiar Psalms.

Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water.

—Psalm 65:9.

Man was made by the infusion of earth with the spirit of God (Genesis 2:7), and earth stands for that element in man which may easily slip away from God, but which is also capable of responding to the dealings of God. The word "Adam" means "of the ground," or, in Paul's words, "of the earth, earthy." All the earth is perpetually being drawn into the life of God.

Water or river is a symbol for that means God uses to redeem the earth. Just as the rain and the river make the desert to "rejoice, and blossom as the rose," so the river of God flows into the souls of men, making the desert places there. We connect this with the water of Isaiah 55:1, with the river of God's tabernacle in Psalm 46:4, and with the living water of the fourth chapter of John.

In the light of these interpretations of key words, Psalm 65:9, noted above, may be found to have new reaches of meaning, of considerable value for the life of prayer.

ENEMIES

If one reads the Psalms consecutively, one is struck by the large portions devoted to expressions of solateness, and to concern with enemies. Much of this material seems to have little value for worship, and should be gently passed

over. We should, however, note that the Psalmist has found how to bring these troubles before God, and that is for him (and for us) the first step toward overcoming them.

The second point to be noted is that we create our enemies by our hatred of them, just as we create evil by our fear of it. So when Psalm 23 says, "I will fear no evil," we may paraphrase, "I will learn to refrain from building up evil by my fears." Thus both evils and enemies are fundamentally matters of the posture of our spirit: we strengthen them when we tremble before them; we completely banish them when we refuse to acknowledge their importance. The real enemy is thus the enmity and fear in my heart and in the heart of another person from whom I am estranged. Thus, when the Psalmist says (Psalm 27:5), "And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of Joy," each of us can profitably consider the enemy to be the enmity in his own heart. When my head, that is, my spirit, is lifted above enmity, then enemies disappear; loving one's enemies is the best way of disposing of them.

There are perhaps some Psalms so full of bitterness that we had better leave them to one side, rather than seeking some creative significance in the words. But many Psalms expressing concern about enemies are lifted to a new level of meaning by reconsidering them in the light of the principle that our enemies are nurtured by our hate and fear and that when love and faith take the place of hate and fear, enemies are banished, as the imagined evils of the night are banished by the morning light.

Running like a golden thread through the book of Psalms is the note of joy. The Psalms rise in a tumult of praise for all God's gracious works; and above all these voices of praise rises the note of rejoicing that God is, and that in His mercy He rescues us and lifts us to Himself.

THE NEW TESTAMENT

The symbolism of many Psalms is greatly enriched by the profound meaning given to the same symbols in the New Testament. For example, the Shepherd Psalm takes on immeasurably deepened meaning when viewed in the light of the tenth chapter of John; and a profound religious insight inspired the

great hymn, "The King of Love my shepherd is," in which Christ is identified with the shepherd of the twenty-third Psalm.

The mercy and the loving kindness of God, so frequently the theme of the Psalmist's praise, became in the New Testament the basis of the new commandment; Be ye merciful as your heavenly father is merciful. Men are called to become sons and imitators of God, vessels filled to overflowing with the Father's spirit, instruments of his mercy.

The highest purpose the Psalms can serve is to aid us in realizing the presence of God. We must seek this experience simply because it is our deepest need. To seek it for the sake of novelty, intellectual gratification or ego satisfaction will cause us to miss the mark; yet, because we can never entirely free ourselves of dubious motives, it is God's good pleasure sometimes to lift these motives from us, and visit us when we least expect Him. Thus He visited Isaiah in the temple (Isaiah 6) at a time when he was borne down by grief over the death of King Ussiah, by a sense of his own unworthiness, and by the sinfulness of his people.

Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with tongs from the altar. And he touched my mouth, and said; "Behold, this has touched your lips; your guilt is taken away, and your sin forgiven."

Isaiah then saw a great task to be done for God, and gave himself unreservedly to the work.

Great as is our need to have this sense of taking up a God-ordained task, greater still is our need to know Him who is the very source of our being, and to experience the joy of entering into the universal song of praise. Thus the sense of vocation, the assurance that I am engaged in the right task, is a by-product of the central experience of worship. It is for this reason that as we grow in appreciation of the Psalms, and enter more fully into the fundamental experience to which they direct us, we should at the same time find ourselves more strongly "bound in the bundle of life" with all men, more deeply impelled to acts of kindness and loving service, using to the full all the talents that God has given us, in His service.

American Friends Visit Russia

By Eleanor Zelliot

II

This is the second of three articles on the visit of the Quaker delegation to the U.S.S.R. in June. A third article summarizing the visit will appear in our next issue. Eleanor Zelliot is Assistant to the Editor of The American Friend.

Many people have asked if we were restricted in our travels in the U.S.S.R. We did not feel particularly restricted, although working through the tourist agency and our own limitations of language produced some frustrations. We did get completely off the beaten path of visitors to the U.S.S.R. and outside the official care of the Intourist Hotels on our five day visit to Penza, an ordinary town some 300 miles from Moscow. Chosen almost at random, it was, we felt, quite typical of life outside the metropolitan centers in the European part of the U.S.S.R.

"Small town" isn't the word for Penza, since it has a population of over 100,000. (The 1939 census figures were 110,000, but no one seemed willing to make a guess as to whether it had grown or declined since that time.) But Penza had a country atmosphere; one could walk comfortably over most of the town; and the processes of living seemed very close to us there. Three funerals, each complete with flowers, banners, open casket and brass band, marched slowly past under our hotel windows on three separate days. We shopped in most of the stores on main street, strolled around four parks of "rest and culture," visited the district hospital, toured the local museum, called on the mayor, found our way in the early morning to the bustling city marked crowded with peasants and produce, and spent over an hour at a school talking to the principal and visiting empty class-rooms since it was vacation time.

We took numerous walks, one quite by ourselves out to the hill on the edge of town where an Orthodox church raised five onion-shaped silvered domes to the sky. We found a service in progress, and we also became acquainted with three women who were delighted to find we were Americans. They showed us the church, ex-

plaining the ikons in detail, and one of them walked back into town with us, telling us of the churches in Penza. "Before," she said, evidently meaning before the revolution, there were 22 churches in Penza; now there were two, both on the outskirts of town, plus the Baptist Church. This seems to reflect somewhat the situation of religious groups in the U.S.S.R.: free to worship, but with limited facilities and no encouragement toward church participation from any state source. The campaign against religion seems to have let up, but state education still seems directed toward discouraging any devotion or allegiance. Our friend seemed to have no fear of talking to us, and although she pointed out with some feeling all the church buildings now used as apartments or machine shops, she added, "Things are getting better."

A COLLECTIVE FARM

We visited a collective farm ten miles out from Penza over a dirt road that must have been impassable in wet weather. We found ourselves on an onion farm, with 1000 of the farm's 5000 acres devoted to onions (which are used liberally as a garnish on Russian food.) The farm manger, a reticent, heavy-set man, never quite warmed up to us during our five hours on the farm, but he travelled ahead of our taxis in his Russian jeep, showing us with some pride many of the places on the farm: greenhouse, hog barn, a rest house for tractor crews and one for field workers, a dairy barn (unused except in winter), a pond near which cows were being milked by a team of women, a restaurant, a nursery, and the individual garden plots (2/3rd of an acre) behind each house in the village row. The farm seemed to be well managed, but our economics expert, Wroe Alderson, put into words something we all had noticed: American farms are generally organized in such a way as to make the most efficient possible use of manpower; farms in many European countries make the most efficient use of land; Soviet farms seem organized to make the most efficient use of machinery.

THE BAPTISTS

The highlight of our days in Penza was, I believe, our Sunday with the Baptists. We attended church in a small building crowded not only with older women, as in Leningrad, but with young people and many men. The singing was good, as usual; in all the Russian churches we have visited, the music has been full and harmonic, dignified and deeply moving. Two of our group spoke, a very ancient elder read the Bible, and the Pastor and a lay preacher, a young accountant, gave sermons. I could recognize one word, "luobov," the Russian word for love, recurring again and again in the sermon of the layman.

After the two hour service we walked to one of the Baptists' homes, the little heavily decorated cottage so typical of old Russia, of a widow. Here with six leading Baptist members we ate a six course dinner prepared by a Baptist youth who was also cook, and had about four hours of good conversation. Our interpreter, Anna Ivanovna, was with us, and Bill Edgerton translated as well. We talked of peace, and he asked us, "Do your people trust our people and believe in our desire for peace?" Our answer was that Americans feel the average Russian wants peace, but we also were apprehensive of the tremendous Russian army, of Soviet expansiveness, and of the Communist system of government. When these Baptists were asked the same question by us, one shrugged and said "950 air bases around us; what should we believe?"

Our fellowship here in this home was deep, and I treasure our first visit to a Russian home, although I was to be in three other homes before our month was out.

THE BOAT TRIP

From Penza we went to Stalingrad, a city newly built from the ashes of war and bustling with strength and vigor. From Stalingrad we took a boat, a slow sidewheeler, down the Volga River through the impressive Volga-Don Canal, and down the Don to Rostov-on-the-Don. During the trip our Russian-speaking member, Bill Edgerton, was surrounded almost constantly by an eager circle of questioners and listeners, and the two days on the boat were for him a talk-marathon. These are the subjects covered in this conversation with the Soviet citizens on the boat, who represented a pretty good cross section of society: American

erature (in detail), Russian literature (in detail), the American educational system, Russian studies in America, the American political system (in detail), unemployment in America, Truman, his daughter, Eisenhower, Stevenson, McCarthy, China and the UN, Formosa, Korea, the meaning of American air bases around the Soviet Union, whether or not the Americans really did experiment with atomic bombs on live Japanese fisherman, why America is rearming West Germany ("but the East German army is meant for peace and the West German army is meant for war!") Soviet influence in Eastern Europe, the Yugoslavs' attitude toward the Soviet Union after 1948, the treatment of Negroes in the United States (in detail and with great performances), the American fingerprinting of foreign visitors, Marxist philosophy, a series of debates on the existence of God (affirmative: Bill Edgerton; negative: everybody else), American movies and movie stars, Soviet movies in America, Russian music, American comic books, *Carmen* (the only really painful discussion on the trip, which grew out of an attack on the movie and American culture in general, published in *Pravda*, which we considered very unfair), smoking and cancer, Malthusianism, American wages and prices, American income taxes, American capitalism, and finally Soviet labor camps, which Bill linked together with the race problem as the most serious questions each country had about the other.

This boat trip was perhaps our best opportunity to be with the common Soviet citizen, and I listed these subjects discussed with Bill Edgerton because they are very revealing of Soviet thinking and Soviet concerns.

We went immediately on from Moscow to Kiev by air, and from the lovely city of Kiev, where our fellowship with the Baptists was perhaps the warmest we found anywhere, back to Moscow.

While four of us, Clarence Pickett, Wroe Alderson, William Edgerton and I, were on this trip to the south, Hugh Moore and Steve Carey made a long flying trip to central Asia and spent several profitably days in Tashkent, Alma Ata and Akmolinsk, where they visited, in the main, farms, factories and Baptists.

(To be concluded)

London Reflections

Second Thoughts on Yearly Meeting

By George H. Gorman

There are two ways of writing impressions of a gathering like London Yearly Meeting. The first is to take pen to paper immediately the sessions are over and to write while one is still under the sense of the inspiration of the event. Had I done that I think that I should have said that this year's meeting was generally useful, but not outstanding.

The alternative method of writing, the one I am now adopting, is that of letting the experience rest in one's mind for some weeks. Then after almost sub-conscious reflection upon it, to put down those impressions that stand out.

As I look back one thing that keeps coming to the fore is the excellent clerkship of Harold Reed. This is the first time I have seen him in action, although it is his second year at the table. The clerkship of London Yearly Meeting is no easy business. The Clerk's task is not only to "chair" the sessions, but also to prepare the minutes, aided by two assistant clerks.

Harold Reed, who is in his early fifties, comes to Yearly Meeting from a full professional life. He is manager of one of the largest banks in Birmingham. He seems to combine the many qualities that make a good clerk. He is firm in his direction of the meeting. He has not flinched from the unpleasant duty of asking a Friend to resume his seat when his contribution is unhelpful.

The remarkable thing is the balance and proportion of Harold Reed's leadership, for no one could feel that his exercise of it in any way curbs the freedom of Friends. Perhaps part of the reason for his skill lies in the fact of his friendly personality, and in his obvious concern that all shall be done for the welfare of the Society. His service is greatly enriched by a sense of humour, by which he helps Friends to laugh at themselves when they have become too pompous.

* * *

The second major impression I have is the success of the return to the former practice whereby the whole Yearly Meeting shares in longish periods of quiet worship at the opening of each day's session. For some years a number of small worship groups have been held prior to the morning sessions. One of the arguments against the united periods of worship, has been that when Friends gather together in large numbers they often, most regretably, seem to lose their sense of discipline. Contributions follow in an almost unbroken succession. The opening periods of worship at this Yearly Meeting were without exception of a deep quality, with ministry and prayer arising at the Spirit's call.

Having missed the 1954 gathering, I think I noticed more sharply the absence of a number of leading Quaker personalities, whose presence in past years has contributed so much. Chief among them was T. Edmund Harvey, who died earlier in the year, and Henry T. Gillett, whose death has occurred last month. William Wigham, the vivacious Irish Friend who has been a regular visitor, was prevented by illness. We were however able to welcome from America, Clarence Pickett and his colleagues, including Eleanor Zelliott, who were on their way to Russia. In one of the happiest sessions we united with them in prayer for God's blessing on their venture. It was a joy too, to welcome Douglas and Dorothy Steere. Douglas Steere's Swarthmore Lecture made a great contribution to our life and thought by his consideration of the basis of Quaker worship.

Quite intentionally I have refrained from comment on the actual sessions. They all covered matters which are continuing concerns with us, dealing with such issues as evangelism, the revision of our Book of Discipline, Friends' reaction to the H-Bomb, the work of reconciliation between East and West, and the problem of Quaker service overseas. All these subjects demand articles to themselves, and I shall hope to write about them in the future.

My final reflection is one of thankfulness for the democracy of the Society, that allows all members to share together in the discernment of God's will, and to pray together for His Grace to translate it into daily living.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

India's Walking Saint: The Story of Vinoba Bhave, by Hallam Tennyson; Doubleday and Company, Inc.; 224 pages; \$3.50.

For people who wish to see India and especially the Bhoodan land gift) movement of Vinoba Bhave from the inside, Hallam Tennyson, English Quaker and great grandson of the poet, Alfred Lord Tennyson, has written a book that is unusual and rewarding.

Tennyson's qualifications for writing the books are excellent. He is a professional journalist and he has lived in India several years, enough that he speaks the Bengali language of Bengal state. He knew Gandhi well and was in India during the conflicts between Muslims and Hindus preceding and during the partition of India. Six weeks of last year were spent by Tennyson on a specific assignment to investigate the Bhoodan movement. Further, he writes from personal experience with village life in India and this is of the greatest importance.

The future of India may well be determined by the success or failure of the Bhoodan movement. And the choices made by India can affect the lives of Americans even more directly than events in Korea did. So it is most important that Americans should know more about Bhave and Bhoodan, the man and the movement that may remake India more profoundly than Gandhi was ever able to do.

With nearly four million acres of land already contributed by

landlords to the landless, with fifteen hundred people giving their full time to the movement, and with the expansion of the program to something like a new life movement for the rebirth of India's half million villages, Bhoodan had become a force of major proportions in India. It is probably safe to say that the political complexion of at least one state—Hyderabad—is different (less Communist) because of Bhave's work.

Tennyson's book rings true. It is one of the best pictures of India I have read, especially of village life. And I have found that this judgment is shared by others I have talked with who have had an opportunity to investigate India and the Bhoodan movement. Further, it is thoroughly interesting, even when Tennyson writes of his own reactions—his doubts and uncertainties, his affirmations and conclusions about both Western life and Indian culture.

I particularly appreciated the fact that the book avoids the all too common error of many western idealists of rhapsodizing about India's virtues while they neglect its weaknesses. Tennyson sees both sides of the picture rather fairly and book describes the dust and dirt, the confusion and inefficiency, the problems and obstacles at the same time that the reasons for hope are set forth. Perhaps Bhave is idealized a bit too much. But on the whole the picture is remarkably realistic. And in questioning even this much, I must remember that I was with Bhave only one day and that I have far less background for judgment.

Without hesitation I recommend the reading of the book and advise that you place it high in priority

on your list. The time so spent will help to give an understanding of India, its problems and opportunities. And such knowledge is more important than you may now realize.

Cecil E. Hinshaw.

* * *

"Facing Tomorrow With Christ, a study booklet for the sessions of the Five Years Meeting of Friends is now available from the Friend Central Offices, 101 Quaker Hill Drive, Richmond, Indiana, at 1 cents a copy (12 for \$1.00.) Copies of the study pamphlet, which was prepared by the Program Committee for the sessions, will be sent to all delegates, and have already gone out to every Friends pastor or Meeting secretary. Friends wishing to prepare themselves for the Five Years Meeting sessions should also secure them. Charles O. White, of Grinnell, Iowa, writes, "I certainly appreciate the added interest this pamphlet is creating in our Meeting in the coming sessions of the Five Years Meeting." A tentative program for the Five Years Meeting sessions, to be held October 20-26, in Richmond, Indiana, is included at the back of the booklet.

* * *

George Fox College has prepared microfilm copies of the doctoral dissertation of a member of its faculty, Arthur O. Roberts, on "George Fox's Concept of the Church." Arthur Roberts received his doctorate from Boston University in 1954. He has also had work at Harvard and contributes to several Quaker periodicals. Those interested in securing this study may obtain a microfilm copy for \$2.00 from George Fox College Bookstore, Newberg, Oregon.

PALM SUNDAY AT YUCCA FLATS

A blinding flash—a terrifying roar—
Explosive force that rends the solid ground!
Far distant cities tremble at the sound
As awful as God's voice that spake of yore
In judgment from Mount Sinai's summit hoar
To Israel's cowering armies camped around
Its foot. Once more with violent wrath profound—
Olympian thunder shakes the desert floor.
And Easter soon will draw serene and clear
In radiance upon Nevada's sands.
Shall He, the Prince of Peace, again appear
To His disciples with His blessed hands
Outstretched in healing, or shall craven fear
Destroy the yearning hope of many lands?

Thomas Kimber.

MY LIFE IS LIKE A GLEAMING PEAR

My life is like a gleaming pear
Upon the summer tree:
The days like greedy striped wasps
Come fierce to feed on me.

E. Merrill Root.

LOVELY RAIN—

Lovely rain—the sweetness pour
From your distant silver shore;
Let earth's mouth, so warm and dry,
Taste the goodness of the sky.
Bid your cool and sparkling drink
Into thirsty leaf-pores sink.
First let woods and hills and plain
Claim their fill of fragrant rain;—
Then let me, out of your grace
Feel your kisses on my face!

Magny Landstad Jensen.

Medical Care At Kaimosi

By Horst Rothe

was good luck for my correspondence that a few days after arrival at Kaimosi after my furlough, I was caught by an acute attack of appendicitis, which after operation, gave me one week's rest in the hospital. This message is specially meant for all the friends I met last year, to bring you thanks and greetings. It is impossible to write to each of you, since work takes all time and energy. In the hospital work at Kaimosi I now have two days a week entirely devoted to major surgery. From morning to late afternoon I operate. But this is not enough, I do some operating every day, in emergencies. We have no time for operations except in those cases where we are convinced that only surgery will help. Every year, every month, our results become better. But many of our patients suffer from gross ailments such as I would hardly encounter in my country. In February we had two visitors from Philadelphia, Douglas and Dorothy Steere and Emlen and Lydia Stokes. Dr. Stokes said that rarely in his life had he seen such an abundance of the most difficult medical and surgical problems as he saw here. A goiter which extended from chin to chest. Uterus carcinoma twice the size of a man's fist. An ovary tumor weighing twelve pounds. A man coming sixty miles in an old lorry to be liberated from four feet of gangrenous bowel. T.B. patients awaiting three to five cavities, appealing for help. Such things are rarely seen in your country, where there would be a single, remarkable case. With us out here these cases represent everyday work. We expect to heal these people, and the cases mentioned have been cured. When we compare our equipment and standard of facilities with those overseas, we are painfully conscious of our shortcomings, which we try to overcome. Dr. Elbur Beeson from Indiana is now my assistant and good friend. Most fully he manages anaesthetics and control of circulation in the surgical cases. I am very happy that he is here. Besides all this, we are preparing

to open the T. B. project. We hope to begin building the new T.B. ward of twenty-four beds this year. (Half our thirty-odd T.B. patients now lie on the floor between beds of those lucky enough to have bed.) We also hope to start the building of the proposed T.B. settlement of twenty cottages. We know that a part of the money we are asking for has already been given. The greater part we do not have yet, but we have faith that Friends will feel moved to help and continue to help.

In July, work with the mobile X-ray unit will start. We hope to visit crucial spots in the whole Nyanza province.

This is the sixteenth year since my graduation from the University, the twelfth year of my surgical work, and my sixth year in Africa. Looking back I see a long and never-ending stream of patients of many nations, and many races, numbering thousands of people who came to me during that time. Into a future unknown to me the stream will continue to flow. Place and time will mean markings, but no interruption. With certainty I know that it is my destiny to belong to this task. More and more, with growing experience and insight, I belong to those who suffer

most. This, my missionary service, becomes more and more independent of personal likings and inclinations; of personal choice in the matter of location of work and the kind of people I serve. Every day brings gifts of grace to match any personal sacrifices involved. I have long thought that people speaking of religion and faith ought to restrict themselves to speaking of that which has become their own personal experience. I begin to understand what Christ meant when he asked us not to trouble about the morrow. This has become reality to me; not to trouble for self, to accept it as an obligation to trouble for others.

* * *

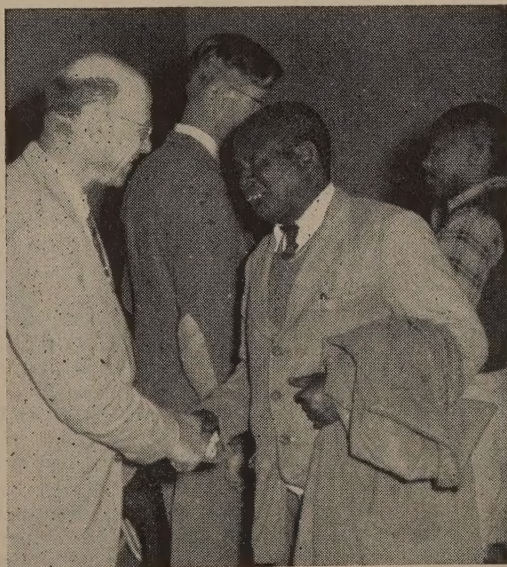
Dr. Rothe quotes as a part of his message to American Friends, one of his favourite passages from the writing of Albert Schweitzer:

"What a man gives in graciousness unto the world works on the heart and thinking of men."

Farewell for Kellums

Everett and Ruth Kellum and their daughter, Lorna, left Kaimosi, Kenya, on June 23, to begin a year of furlough. The Kellum family has been affiliated with the Friends Africa Mission since 1928. They are scheduled to arrive in New York on August 6, where they will be met by David and Gladys Kellum, who have been in school in Wichita, Kansas.

Since Everett Kellum retired this year as the Educational Supervisor of the Friends primary and intermediate schools in North



Onni Rauha

Everett Kellum is pictured here saying goodbye to the President of the African Appeal Court, Mr. Mulama, at a farewell party arranged by the District Education Board. The other African is Chief Jonathan Baraza, one of the Friends chiefs.

Nyanza, rather elaborate farewell plans were made by the African people with whom he had worked. The District Education Board, a subcommittee of the African Council, arranged a farewell tea party in June (see picture.) As the Kellum family travelled from Kaimosi to Kusumu after the traditional singing by the students at the schools at Kaimosi, all the Friends school children sang and threw flowers. One community paved the road with flowers for more than the distance of a city block. The Kellums, of course, were very much moved by such demonstrations of affection.

The family will go immediately to Kansas after stopping in Richmond briefly. Future plans are indefinite, but the Kellums are deserv- ing of a complete rest from a most difficult and lengthy term of service.

The New York Friends Center reports that twelve Friends Meetings in the suburbs (two in conjunction with other churches in their towns) have assumed full responsibility for placing the Hiroshima maidens in homes for the year. The twenty-five Japanese girls were all badly injured in the Hiroshima atom bomb blast, and are now receiving medical care and surgery in this country. Amawalk, Fairfield, Flushing, Montclair, Plainfield, Ridgewood, Rockland County, Scarsdale, Shrewsbury, Stamford, Summit and Westbury Friends Meetings have all made arrangements for the hospitality of two or, in one case, three girls.

"Everyone who has entertained the girls has expressed deep affection for them and happiness in having them in their homes . . . Most of the girls are much more out-going and sociable than was expected . . . All are eager to help and seize upon every opportunity to contribute their talents or assistance to express their gratitude. . . . Almost every family has asked us the same question: 'Did you know you were assigning us the two nicest girls?' " reports Ida Day, of the Friends Center Committee.

Before going to live near New York, the twenty-five Japanese girls spent two weeks at Pendle Hill. The project was begun and has been mainly carried out by Norman Cousins of the *Saturday Review* and the Rev. Kiyoshi Tanimoto of Hiroshima.

More Thoughts on "Speak Truth to Power"

"*Speak Truth To Power*" is published by the American Friends Service Committee and is available at any A.F.S.C. office or from the Friends Book and Supply House, Richmond, Indiana, at \$.25 a copy. A review of this pamphlet appeared in this journal on June 30.

I, for one, am not to apprehensive that the road to war is being paved with peace pamphlets. Like the maligned "good intentions," they are not bad in themselves, but only as they become substitutes for good behaviour. I welcome both good intentions and good peace pamphlets.

Apparently there are serious doubts as to whether this latest AFSC pamphlet, "Speak Truth To Power," is good. The writers say they offer it "in the interest of stimulating public discussion."

I agree with the reviewer in your issue of June 30, that "there is a lot of sensitive religion in the booklet,"—"high-minded religion." It is a call to live "by the claims of the Kingdom," to "make an experiment in the practice of Love" in the realm of international relations. It seeks to make faith in God the foundation for national policy.

The three previous studies in this series did not deal with military power as such, but with "next steps to reduce tension" in the gradual movement away from reliance on guns and bombs. This study sets forth our Quaker insight that the Cross and sword do not belong together.

One wonders what is in the reviewer's mind when he objects to "the absolute point of view" of this study, and calls this "one of its basic errors." Perhaps there are statements here and there which may seem too dogmatic or too absolute. But is the over-all point of view any more absolute than our Quaker Query which says: "Do you endeavor to make clear to all whom you can influence, *that war is inconsistent with the spirit and teaching of Jesus?*" This study as I see it, attempts to set forth the corollary to this Query, namely, that war is also inconsistent with sound national policy. I would welcome some clarification of the reviewer's thought on this point.

I would welcome, also clarification of the objection to the statement that ". . . war grows directly from the accumulated prejudices,

selfishness, greed, and arrogance of individual men." Is James wrong in 4:1? Is Jesus wrong when he said that it is sin which destroys freedom? (John 8). Was George Fox wrong when he talked about finding a way of life that "takes away the occasion of war?" Perhaps it may be held that there are other roots of war which lie in our inherited customs and institutions, in our inertia and ignorance. But is it not true that the crucial factors lie in the unregenerate spirit of man?

Furthermore, I do not believe it follows that because wars spring wholly or in part from the sins of men, that they could never end until sin is abolished. I think the pamphlet is right, that "it is not necessary to wait until a nation is made of saints . . ." Slavery was ended before all men were brought fully.

The criticism is perhaps true that "commitment to non-violence would not necessarily liberate men to effective political action. The might simply be detached from political responsibility. However, the statement should have been taken in its context. The whole section (pp. 56-59), dealing with "commitment to non-violence," defines such commitment in terms of an affirmative attitude toward evil. The non-violent man, as here described, is one who believes in a world community and seeks for ways to make it a reality.

The statement at the bottom of page 58, that "a commitment to non-violence frees men from the painful dilemma," is criticized. The reviewer holds that "we must live with the tension of the 'painful dilemma.'" Are Quakers now called to move over into the theological camp of Reinhold Niebuhr? Are we at last to concede that the teachings of Jesus are an impossible ideal? Are we to admit that Christ cannot save men from their sins, but only in their sins? Is the best we can hope for just to "live with the tension of the painful dilemma?" Is there no victory to be won in the contest with war? If I am called upon to drop a 50-megaton H-bomb on some Moscow or Shanghai, must I do it, and ease my conscience with "tension," and thus "learn the oneness of mankind?" This does not speak truth to me. Perhaps I have misunderstood the reviewer. More light would be welcomed.

L. Willard Reynolds.
Earlham, Iowa.

The Sunday School Lesson

By Russell E. Rees

September 4

Worship Revived in Jerusalem

Ezra 3:1-6

Haggai 1:7-14

Zechariah 4:6-9

Although Cryus, king of Persia, is credited with the policy which made possible the restoration of the temple in Jerusalem, it was not until the reign of Darius, sixteen years later, that the actual operation began. Perhaps it was necessary to prepare the people of Jerusalem for the undertaking. It was under the governorship of Zerubabel (a Babylonian name meaning "seed of Babylon"), that the work of rebuilding took place.

The two prophets, Haggai and Zechariah, were chiefly responsible for providing the encouragement needed for the rebuilding. In the passages given in the printed text we see the urging of the prophets to "go up to the mountain, and bring wood, and build the house," and the further promise of Zechariah that "the hands of Zerubabel have laid the foundations of his house: his hands shall also finish it."

The building was slow, and materials scarce, so that after a time they could show for their efforts as an altar, set on its foundations. With even so little an achievement, the people were called to a celebration, and a renewal of the traditional worship.

The reestablishment of the worship of the temple is recorded by Ezra, writing much later, who was a member of the high-priestly family, sometimes called a scribe, and sometimes referred to as a prophet. His contribution definitely belongs to the priestly tradition. The whole record is told in terms of ritualistic correctness. The altar was set up and the burnt offerings were offered according to the priestly code. Even the apparel of the priests was correct, and the Levites acted as temple musicians, according to the ancient requirements. After an absence of many years the temple worship was again practiced according to the law. And the people were thrilled and inspired and they sang and praised the Lord for this turn.

This lesson, and the whole history of the period must raise long thought as to the true meaning of

worship. It would seem that all was done that could be done to insure the return of worship as the Lord wanted it. But one has to ask, is that what God wants? Is it altars and offerings, apparel and ritual that please him? Was not this reformation under Joshua the very thing against which the great prophets, from Amos to Micah, cried out against? And how far short this comes of measuring up to the demand of Jesus who said, "They that worship must worship in spirit and in truth."

St. Paul, after viewing the great temples of Athens, cried out, "God does not dwell in temples made by men's hands." And George Fox said that the steeple houses struck at his life. There is nothing wrong with beautiful churches or fine temples, except that they often deceive men into thinking that because they have the temple they have the Host. God is in the people, not in the stone and mortar, and if he is not there, the whole building is futile and useless, as far as faith is concerned.

September 11

Struggle for Survival

Nehemiah 4:6-9, 15, 21-23, 12:27, 43

The chronology of this period is very difficult, and even the dates of Nehemiah and Ezra are hard to establish. For what it is worth, the time schedule upon which we are working is as follows: The rebuilding of the temple took place about 516 B.C. Nehemiah came to rebuild the walls of the city in 445 B.C. under the reign of Artaxerxes I, and Ezra came about the year 397 B.C.

Very little is known of the period of seventy years between the rebuilding of the temple and the coming of Nehemiah, except that Jerusalem and the surrounding territory was slowly deteriorating. The charges made against the community include a falling off of the spiritual life and the practices of religion, inter-marriage with the people of the community, especially the foreign population, and a general apathy toward the city's well-being.

When reports of the situation came to Nehemiah he was distressed, and asked and received permission to return to Jerusalem and

help out there. His story is an inspiring one, illustrating as it does the effect of competent and courageous leadership. The only thing he brought with him from Babylon was permission to secure some materials for the rebuilding. Otherwise he brought only himself and his inspiration.

First he came with the deep conviction that this work was of God, and that he was an agent of the Almighty in urging the rebuilding. He was able to communicate this faith to the people of the city. When he asked for cooperation, even to the point of sacrifice, the people responded readily. It was not animals offered on altars, but labor, time, devotion and generosity which he requested, and this the people gave. Nehemiah was also an organizing genius, for he not only set up the organization according to families, but he delegated responsibility, giving the people a sense of the importance of the task. Again they responded nobly.

This is not a strange story, but one which has been repeated many times in history. Seventeenth century England was ripe for religious revival, but it was George Fox who provided the leadership and the spark of inspiration which translated a dull feeling into a dynamic movement. A similar thing could be said of the next century and the Wesleys.

Nehemiah has always appealed to me because he was a man with a concern. He was not a priest or a Levite or a scribe, or in any way an official religious leader. He was a successful business man who got concerned about his fellowmen, and set out to help them. He devoted the talents which had made him successful in business to the work of rehabilitation. He had that something which inspires confidence, and which made him a great leader. He knew what he wanted to do; to save the city and the way of life which that city had represented in the past. He knew that social reforms must accompany religious revival and he did not hesitate to call for devotion and sacrifice.

Question: 1. How could one devoted person attack the problems of your community or your Meeting, and help to bring new life and action to the group?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

T. Canby Jones has been appointed Assistant Professor of Religion and Philosophy at Wilmington College. In addition to his teaching load, he will visit as many Friends Meetings as possible. Canby Jones is now completing his doctorate at Yale Theological Seminary on "The Christology of George Fox."

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Clarence Pickett, Secretary Emeritus of the American Friends Service Committee, has been elected Vice President of the United States Committee for UNICEF, the U.N. organization to aid children. Many Americans have seen the work of UNICEF portrayed in the film short "Assignment Children," in which Danny Kaye stars.

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The Pendle Hill Reunion will be held August 26-28 at Pendle Hill, Wallingford, Pennsylvania. Included on the program are a session with Anna Brinton, a discussion led by Dan Wilson, Log night (ending Pendle Hill's first 25 years), and, if possible, a report from a member of the Quaker group visiting the U.S.S.R.

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Arlo Tatum has been named editor of *The War Resister*, official paper of War Resisters International. Prior to joining the W.R.I. staff as Assistant Secretary, he served as Executive Secretary of the War Resisters' League (U.S.A.) *The War Resister* is a quarterly, published in England.

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Mary Lane Charles has been appointed Acting Head of the Department of Modern Languages at Earlham College for the year 1955-56. She is the daughter of Carrie Lane Charles of Richmond and the late Arthur M. Charles, who taught Modern Languages at Earlham for 33 years. Mary Lane Charles has been teaching at Western College in Miami, Ohio.

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Merton Scott of the Friends Central Offices attended an Institute on Racial-Cultural Relations held at Lincoln University, Pennsylvania, July 18-23. The interdenominational institute was sponsored by the National Council of Churches, Department of Racial-Cultural Relations, and was intended to emphasize the integration of schools.

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Edgar and Joyce Cox White of Center Meeting in Ohio will begin service at Farmland Friends Meeting in Indiana on September 1. Ken Nagle of Lafayette, Indiana, an Earlham College graduate, will serve as pastor of the Sugar Plain

Friends Meeting during the coming year and in addition teach at Thorntown High School, Indiana.

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Paul S. Smith, President of Whittier College, reports that Jessamyn West is currently doing a movie script of her book, *Friendly Persuasion*. The movie will be filmed by MGM. *Friendly Persuasion*, one of the most popular of the Quaker fiction books, is the gentle but moving tale of the family life of a mid-western Quaker pioneering family.

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Pastoral changes in North Carolina include the beginning of service for Elbert Newlin at Centre Friends Meeting on July 1. He succeeds Willard Mendenhall, who is returning to Watseka, Ill., where he will sell Christian literature and distribute Bibles. Dallas Rush succeeds Myron Goldsmith as pastor at Graham Friends Meeting. He attended Guilford College and has been teaching at People's Bible College in Greensboro.

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The organization called "Promoting Enduring Peace, Inc." has printed a card for free distribution. It contains a poem on freedom by the Rev. Claud D. Nelson and several statements on civil liberties. Jerome Davis, Executive Director of P.E.P., writes that Meetings can have as many cards as they want by writing him at 489 Ocean Ave., West Haven, Connecticut.

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Quaker Men of Winchester Quarterly Meeting in Indiana held their July meeting on the Quaker Hill grounds in Richmond, Indiana. After a picnic supper and business meeting, the forty-four Quaker Men toured the new Friends Central Office building. Other visitors from some distance away have been A. V. and Eula H. Phillips, Samuel and Esther Phillips and their daughter Beth, from Holly Springs Meeting near Asheboro, North Carolina.

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Francis Clark Brown, pastor of the West Milton, Ohio, Friends Meeting and a well-known midwestern artist received an honor by having three oil paintings, all landscapes, accepted for the 35th National Exhibition at the Ogunquit Art Center at Ogunquit, Maine. Francis Brown will spend his vacation in North Carolina, combining painting with visiting Friends Meetings there.

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Elda Ann Thornburg of Eudora, Kans., member of Hesper Friends Church and daughter of Leroy and Marie Thornburg,

won first place in Division A in the 195 Christian Citizenship Award Contest sponsored by the International Society of Christian Endeavor. Her prize is an award of \$200 and a trip to the 43rd International C. E. Convention in Columbus, Ohio. A letter to a congressman entitled "I speak for Christian citizenship and her own record of citizenship activities won her the award.

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"Friends at work—in Africa and the Near East" will be the subject of a Conference on Outreach to be held September 30-October 1, at the Florida Avenue Friends Meetinghouse in Washington, D. C. Leadership will include Douglas Steere, Haverford professor and Quaker traveller; Moses Bailey of Hartford Theological Seminary; Lewis M. Hoskins of the American Friends Service Committee; Charles Lampman of the American Friends Board of Missions; Thomas Lung'aho, member of East Africa Yearly Meeting; and Dorothy Pitman, Friends missionary in Africa now on furlough. The conference is being sponsored by the two Baltimore Yearly Meetings with the cooperation of the A.F.S.C. and the Mission Board. Registrations should be sent to Marlin Dawson, 3107 N. Charles St., Baltimore 18, Md.

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Elenora Pickering, lifelong Friend and until recently an active worker in First Friends Meeting, the Women's Society, Whittier College Auxiliary and the Women's Christian Temperance Union in Whittier, California, celebrated her 100th birthday on July 12 by attending a meeting of the W.C.T.U. The meeting was held in the park across the street from her home and part of the proceedings, the part that interested her most because of her concern over delinquency, was the launching of a Junior Christian Temperance Union. Widow of L. A. Pickering, cousin of Aquila Pickering, one of the principal founders of Whittier, she has lived in Whittier since coming there from her birthplace in Madison County, Indiana, in 1907. There were 75 relatives and personal friends on hand on Sunday, July 10, for a birthday dinner.

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It is probable that Eleanor Zelliott, one of the six Friends recently visiting the Soviet Union, will be interviewed by Arlene Francis over the nation-wide television program entitled the "Home" show. August 23 is the tentative date for her appearance.

Friendly Fellowship

SPER, IOWA—Approximately 300 per-
attended the centennial celebration
of the Friends Church at Hesper. Charles
Whitley, pastor of the Friends Meet-
ing at Grinnell, Iowa, spoke at the morn-
ing service. Bernard L. White chaired
the afternoon program, when greetings
were read from former ministers, Friends,
and various Iowa Meetings. The Rev.
H. Nesheim, pastor of the Hesper
Lutheran Church, brought a message on
behalf of his congregation. Guilford
Metzger, formerly of Hesper and now pas-
tor of the New Providence Friends Meet-
ing, spoke of his recollections of the
church and its people. The Rev. J. W.
Mann of Rochester, Minn., and Mrs. L.
G. Grumm also spoke.

In the evening a pageant was held, with
participation of the members of the church par-
ticipating. It depicted the establishing of
the Hesper Meeting in 1855 at the Rus-
sell Tabor home. Leroy Street and Mrs.
B. J. White acted the parts of Mr. and
Mrs. Tabor. Mr. and Mrs. Granville
Street acted the parts of the former's
great-grandparents' Mr. and Mrs. Aaron
Street, who came to Hesper with six
members of the Salem, Iowa, Meeting to
establish the Hesper congregation. Vari-
ous scenes showing a silent meeting, a
Quaker wedding and others were shown,
with Mr. and Mrs. Lawrence Tjossem as
wedding and groom in the wedding, and
W. O. Bielski and R. J. White, great-
grandchildren of Thomas Painter, an
early member, as elders in the pageant.
The final act showed worship services as
they are conducted today with Naomi
Con, present pastor, giving a short
sermon.

* * *

WEST NEWTON, INDIANA—Four of our
young Friends gave a glowing ac-
count of their experiences at Quaker
Camp conference held the first
week in July. Those who spoke were
Elsie Lou Nees, Leland Mills, David
Leland and Dana Mills. On the Sunday
before, our six high school graduates
were honored with a special service.

A very successful cooperative Church
Vacation School was held in the spacious
rooms of the new school building at West
Newton, with the local Methodist and
Friends working together in the spirit of
unity. A program which was the
growth of their daily activities was
given to a well-filled house at the
Friend.

Robert and Carol Mills, recently se-
lected missionaries to the Friends Africa
Mission, are not from Marion, Indiana, as
stated in *The American Friend* for July,
but from Marion County. They are
members of the West Newton Friends
Meeting.



KNIGHTSTOWN FRIENDS' ADDITION

Because of a steadily increasing Sunday School attendance, Knightstown Friends Meeting, Indiana, found it necessary to increase their building facilities. Pictured here are some of the boys and girls who are enjoying the new Educational Unit which was added to the Knightstown Meetinghouse recently. The unit provides four 18x18 class rooms which can be converted into one large room and a basement room of the same size for young people's activities. In addition there are rest rooms and a nursery. The kitchen was entirely refurnished and modernized. Byron and Hattie Leaser are pastors of this Meeting and will begin their eighth year of service in September.

CINCINNATI, OHIO—Cincinnati Monthly celebrated the 25th anniversary of the opening of the present Meeting House at Eden and Donahue Avenues on first day, the twenty-sixth of sixth month. Ruth Cadwallader was chairman of arrangements. On the facing benches at the Meeting for Worship, at eleven o'clock, were Robert M. Jones, of Muncie, Ind., the senior Pastoral Minister who had served the Meeting in the present Meeting House, and also B. Bruce Whittemore, Executive Secretary of Cincinnati Council of Churches. There were 161 persons present. Following the Meeting for Worship the Anniversary Dinner was served in the basement of the Meeting House, where the women of the Meeting had provided an abundance of good food for the occasion.

At 1:30 P. M. Friends assembled again in the Meeting room for talks and reminiscing. There were about 125 present, of which fifteen had been present at the opening of the Meeting House twenty-five years ago. Don Stanley, Pastoral Minister, presided. Henry Carter Rogers, pastor of the Mt. Auburn Presbyterian Church and President-elect of the Central Hills Churches, succeeding Don Stanley in that office, brought a message of appreciation from the neighborhood churches of Mt. Auburn, commenting on the work which Friends are doing. B. Bruce Whittemore brought greetings from all

the Protestant churches in the city, and commented at length on the activities of Friends down through the years. Thomas J. Kiphart, a Recorded Minister of Cincinnati Monthly Meeting, who served as pastor, part time, from 1919 to 1924, and a member of long standing, gave an interesting history of Friends in Cincinnati, which dates back to 1815. He referred to the several locations of the Meeting Houses since its founding and told of many incidents about Friends throughout the 140 years of their activities here. Jennie Porter, Clerk of the Meeting, read several letters from former pastoral-ministers who had served the Meeting.

The Meeting adjourned with a courageous forward look toward greater service in the Master's cause in the years to come.

John M. Lewis

* * *

GASPORT, NEW YORK—Three young people who expect to leave in October for the Friends Mission field in Kenya, East Africa, were guests at the Farmington Quarterly Meeting of Friends held at Gasport, July 23. They were Clara M. Weaver of Carthage, Indiana, and Robert and Carol Mills of Canby, Indiana.

The Quarterly Meeting opened with a worship service, followed by luncheon and the regular business meeting presided over by clerk Florence Stevens. At the afternoon session these three young people with Levinus Painter of Collins, New York, held a discussion forum on

the subject, "What the local Meetings can do to assist in the work of the Mission Fields." After a family night supper, they each told of their experiences in their call to service. The many sacrifices that young people make in various ways as they answer God's call to missionary work would put to shame the little that many Christians do in helping to build the Kingdom of Christ on earth.

Levinus Painter showed picture slides of the various activities of mission stations on the African field which he took in 1946 when he went over there to aid in establishing the East Africa Yearly Meeting of Friends. He expects to return next year for the tenth anniversary.

Delegates from Batavia, Collins and Farmington were present at the Quarterly Meeting sessions.

The Secretaryship of the Friends World Committee

To all Friends:

In June the Executive Committee of the Friends World Committee for Consultation met at Charney Manor in England; in October the full Committee will meet near Germantown, Ohio. Perhaps the most important item of business before these gatherings concerns the future organization of the World Committee, and in particular the secretaryship.

Most Friends will know that Ranjit Chetsingh has served in this capacity for nearly fifteen months. He left his work in India to serve the World Committee on the understanding that his period of service would be for two years and that the matter would be considered again at the end of that time. The period ends in May next year, and Ranjit Chetsingh has told us that in present circumstances he feels it would not be right further to prolong his absence from India. This is not the time or place to record our appreciation of the important work he has done; the purpose of this letter is to make known as widely as possible that the F.W.C.C. is seeking to appoint a new Secretary from a date early in 1956.

The Society of Friends is a world family; there are Yearly Meetings in each of the five continents. Not all of us realize that the largest Yearly Meeting is in Africa. The F.W.C.C. exists to promote the sharing of experience between Friends throughout the world and to help in bringing to the problems of our times the views and experience of them all. In some respects, this is an ideal to which practical expression has yet to be given; we cannot, however, doubt that light and truth may come from this wider sharing of experience, deeper than any of us, whether as individuals or as Yearly Meetings, can in isolation achieve. To advance along these lines is the task of the World Committee.

Clearly, much must depend upon a Secretary who has this vision of the possibilities and the challenge which the future holds for Friends. The Executive Committee will therefore be very glad to hear from any Friend interested in the work; it would not be appropriate to enter here into the detailed conditions of service, but I should say that the Secretary will certainly spend some part of his time away from the office in visitation, and also that no decision has yet been made concerning the future location of the F.W.C.C. office, which will not necessarily remain in London.

Will any Friends interested please write to me at the Friends World Committee for Consultation, Friends House, Euston Road, London, N. W. 1.

Lewis E. Waddilove
Chairman, Executive Comm.

Ten members of the House of Representatives urged President Eisenhower to give serious consideration to discussing exchange visits between the United States and the U.S.S.R. at the Geneva Conference. The difficulty of non-Americans in entering the United States for visits has been a concern of a number of religious leaders, and at least one Russian delegation has not visited in this country because of our restrictive measures. The Friends Committee on National Legislation reports that hearings are currently being held by a Subcommittee of the House Education and Labor Committee on several bills which would greatly expand the present program of sending leading artists and athletes abroad.



Dorothy Pitman, on furlough from the Friends Africa Mission, and Joyce Jarvis, bookkeeper in the Mission Board office in Richmond, Indiana, are shown here with a model of one of the TB cottages being built for the Friends Hospital in Kenya. The cottage is a replica of those which several Friends Meetings are undertaking as projects. It can be used as a bank, and a supply is on hand at the Mission Board for Friends Meetings especially interested in sponsoring a TB cottage.

Dorothy Pitman will visit most of the Yearly Meeting areas during her furlough. She plans to travel among Friends or speak to the Yearly Meeting itself in Wilmington, Iowa, Nebraska, Western, University Friends in Wichita, Baltimore, New England and New York. She also will be at the Young Friends Conference at Quaker Haven, August 2 to September 3.

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For a catalog write:

William W. Clark, Principal Oakwood School, Box 45, Poughkeepsie, N. Y.

BIRTHS

INGER—To William and Icapine Gsworth Dillinger, on July 15, a ter, Sarah Jane, in Kokomo, Ind.

RGE—To Waldo Jr. and Beverly e, on June 26, a daughter, Marilyn ne, in Kokomo, Indiana.

TER—To Allison and Irene Guyer of polis, Illinois, on March 29, a ater, Janice Allene.

KINS—To Moses J. and Sybil Jones ns of Fremont, Iowa, a daughter, aret Evelyn on July 19.

CRACKEN—To Alfred and Dorothy ing McCracken of Pleasant Plain, a daughter, Joan Louise, on April

CORN—To Joseph and Rebecca Mc-Osborn of East Lansing, Michigan, uly 14, a son, Frank Edgar Osborn

ERS—To Roy and Marie Elmore ys of Richland, Iowa, a son, Mark ur, on June 5.

YERSON—To Eugene and Darlene Hos-Watson of Des Moines, Iowa, a ater, Debra Darlene, on May 21.

MARRIAGES

BARNETT-WESTERFIELD—Phyllis Wester-to James Barnett at the West New-riends Meeting on July 9. They will at Auburn, Indiana.

WILL-ROSS — Ruth Ross to Joseph Cowgill on June 26. Both are mem- of Fall Creek Meeting, Hillsboro. The ceremony was performed by mer pastor, Howard Yates, in Farr's el, Tellico Plains, Tennessee, assisted lenn Reece of Plainfield, Indiana.

LS-PETERS—Mildred Peters to New-ills, on May 28, in Indianapolis, Ind. are now living at the Mills home- near West Newton, Indiana.

DEATHS

LY—Ida M. Baily on July 11, at hester, Indiana, aged seventy-two. was a member of Winchester Meet- and very active in all church work, ng served of the Meeting for sever- ears. Her daughter is the present of the Meeting. She is survived her huband, Dan; two sons, Dal- of Winchester and Paul of Muncie; daughter, Delight Jones of Win- ter; six grandchildren and three -grandchildren. Services were held in Winchester Meetinghouse in charge of Napier and Herbert Boase. Burial in Fountain Park Cemetery.

GARMO—Mertie De Garmo, on June 3t her home near South Glens Falls, New York, aged seventy. She was a ber of the South Glens Falls Meet- since early childhood. She was an and a member of the W.C.T.U. Her ful service and Christian testimony long be remembered by those who w her. Funeral services were in ge of her pastor, Herbert D. Petten- Jr. Interment was in the Southside etery, directly across the way from home.

YER—Orestes H. Guyer, on July 6, Hutsonville, Illinois. He was born

October 13, 1877, to Albert and Mary Belle Guyer at their family home near Hutsonville, Illinois. He was married July 25, 1899 to Clara E. Newlin, who preceded him in death March 9, 1953. During his lifetime he was a faithful member of the Pleasant Grove Friends Church and active in community affairs. He was a great lover of good music and many have been blessed by his messages in song. He is survived by a son, John Guyer, of Robinson, Illinois, and a daughter, Mildred Carrol, of Hutsonville. Two children died in infancy. Also surviving are seven grandchildren and five great-grandchildren; three brothers, Everett of Hutsonville, Ausby of Gastonia, North Carolina, and Carl of West York; one sister, Grace Wollerman, of Vandalia, Ill. The funeral service was conducted by the pastor of the Pleasant Grove Meeting, Marion Shields.

HARNER—Jesse A. Harner on April 2, at his home near Spring Valley, Ohio. He was born November 7, 1876, on a farm near New Burlington, Ohio, the son of Martin and Martha Jane Harner. He was united in marriage to Arrena Compton on February 20, 1901, and to them were born three children. He was a birthright member of Friends but in early manhood took the definite step of conversion. He was a firm believer in prayer and found much help and comfort in prayer during the months of his long illness. He was a positive character as a citizen of his home area, state and nation. He was interested in the trends of society and was fearless to stand for the right as he saw it even if he must stand alone. Surviving are two sons, Willis H. Harner of the faculty of Friends University, W. Irvin Harner of Whittier, California, a daughter, Mrs. D. K. Hempstead of Wilmington, Ohio; and his wife, Arrena Harner of Spring Valley, Ohio. The funeral service was in charge of his pastor, D. Aldean Pitts, assisted by De Ella L. Newlin. Burial was at Spring Valley cemetery.

KNICK—Mary Etta Goodbar Knick, on May 6, at her home in Jamestown, Ohio, after failing health for two years. She was born in Rockbridge County, Virginia, July 3, 1877, the daughter of Harvey and Caroline Roberts Goodbar, and was married there on March 10, 1893, to Charles M. Knick. They observed their sixty-second wedding anniversary on March 10 of this year with their immediate family all present. She and her husband united with Friends at Jamestown upon their arrival in Ohio sixty years ago and have remained loyal to their faith. Mary Etta Knick deeply impressed her friends and family by her quiet, peaceful life and example and had the satisfaction of seeing her six children all active in some church. Surviving are her husband and

children, Myrtle Wolverton, Kermit and Lloyd Knick of Springfield, Ohio, Blanche Conner and Elbert Knick of Jamestown and Eva Jones of Dayton; twelve grand-children and sixteen great-grandchildren, and one brother, Cameron Goodbar of Jamestown. The funeral services were in charge of De Ella L. Newlin, a former pastor, assisted by Gene E. Lewis, present pastor of Jamestown Friends. Interment was in Silver Creek Cemetery.

MILLS—Wallace O. Mills, on May 7, in Mooresville, Indiana. He was born to Oliver and Emma Carter Mills on April 25, 1890. He married Edith Barnett on June 3, 1913. Their union was blessed with two children: Mildred Justin of Midland, Michigan, and James Mills, who was killed as a naval pilot in Hawaii in 1944. Wallace Mills graduated from the School of Agriculture at Purdue in 1912 and his professional life has been devoted to the advancement of agriculture. He served as Dairy Extension Specialist at Purdue, as Field Representative of the School of Agriculture, as president of the Indiana Guernsey Breeders Association, as secretary of the Purdue Alumni Association and since 1937 as president of his class at Purdue. Locally, he had served as chairman of the Morgan County Soil Conservation and was on the Legislative Committee of the Indiana Farm Bureau. Besides serving his local Meeting as presiding clerk, as clerk of the Ministry and Counsel, and as chairman of the Planning Committee for the new church addition, he had also recently served on the Permanent Board of Western Yearly Meeting. In spite of his many activities and interests, he was devoted to his home meeting and served it in many ways. He was an able member and a wise counselor.

MORRIS—Elbert B. Morris, on July 15, at the home of his daughter, Freda M. Hadley, in Freeport, Maine. He was born September 7, 1865, in Parke County, Ind. He had been clerk of both Bloomingdale Monthly Meeting and Quarterly Meeting in Indiana. He served as a trustee of Friends Bloomingdale Academy and of Earlham College, and also was active in the work of Western Yearly Meeting. His first wife, Clara Bond, died in 1901, while his second wife, Flora Pickett Mills, passed away in 1943. He leaves one daughter, Freda Hadley, with whom he had been living for the past two and one-half years; and two sons, Byron J. of Las Vegas, Nevada, and Emory L. of San Mateo, California; eight grandchildren and thirteen great-grandchildren. Funeral services, in charge of Franklin Chant and E. M. Woodward, were held in the Bloomingdale, Indiana Friends Church with burial in Coloma cemetery. A brief memorial service was held at the Durham Friends Meeting in Maine.

1799

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2907.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATLantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitzer, minister, 2130 Channing Way, phone Res. AS. 3-6170; Office TH. 3-7531 (Th—Thornwall; AS—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6863.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10729 Maplewood Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday, Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave. four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45; Worship 11 and 7:30, C.E. 6:30, Prayer Mig. Wed. 7:30, Glen and Mildred Rindard, Pastors. Phone 5634.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-2221.

Detroit, Michigan—First Friends, 9640 Sorrento, S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conoley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Friends Meeting, South Main at Commerce, Bible School, 9:45; Meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville Florida—10:30 Sunday School; 11:00 Meeting for Worship in Y.W.C.A. Board Room. Contact: Evergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70716.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 10 a.m., J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Moorestville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting, Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk, 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City, from May 1st to September 25th, each Sunday at 11 A.M.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Ph Sy 6372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 11 a.m., 17th Street and Glendale Avenue; G. Fraser, Clerk, 1221 E. Edgmont.

Portland, Oregon—First Friends Church, 35th Ave. and Main St., Bible School 9:45 a.m. Worship 11:00 a.m., Christian Endeavors 7 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Trol Bus to S.E. 35th Place. Gerald W. Dillon, Minister, Phone FIlmore 3107.

Quaker Hill, Pawling, New York—Meeting for Worship in the Oblong Meetinghouse Sunday 11:00 a.m. until September 5.

Richmond, Virginia—Friends Meeting, 2 Grove Ave. Worship 11 a.m. Visiting Friends ways welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—East Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at a.m., Scarsdale Friends Meeting, 133 Popple Road. Clerk: Frances B. Compter, 17 Hazelt Drive, White Plains, N. Y.

Seattle, Washington—University Friends Meeting, 3959 15th Ave., N. E. Phone Evergreen 28. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, 80th St. and 24th Ave., N.E. Bible School 9:45 a.m. and 7:30 p.m. Take "2" Roosevelt 11th St. bus. L. Merle Green, minister. Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove, Telephone ASbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 1 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 748 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W. one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30, Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXFord 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office dress, 310 E. Philadelphia St. W. Oscar C. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9 a.m. Worship 10:00 a.m., 7:30 p.m. Youth Group 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, L. Gordon. Office phone, AMherst 2-3373.

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